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FROM

Prof Samuel E. Morison



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THE AIM,
THE DUTIES, AND THE REWARD
OF A
SCHOOLMASTER.

An Address

DELIVERED TO

THE MASTERS OF ST. MARK'S SCHOOL,

BY

REV. STEPHEN HAWTREY, A.M.

LONDON:

HAMILTON, ADAMS, & CO., PATERNOSTER ROW.

1870.

One Shilling.

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Prof. Samuel E. Morison

NOTICE.

THE following Address, which was delivered to the Masters of St. Mark's School on the 10th of November last, has been printed with a two-fold object, beyond that of giving it to those to whom it was addressed,—*first*,—To give parents information relative to the school, to which they are invited to send their children ; or, at least, to let them know what are the views and purposes professed by the promoters of the school, before they take the step of sending their sons to it ; *secondly*,—For the perusal of teachers, in the hope that the following pages may afford to those into whose hands the tract may fall some of the light, help, and encouragement which the writer feels that he has invariably derived from the thoughts and observations of Schoolmasters who were in earnest, and wrote or spoke from their own experience.

S. H.

ST. MARK'S SCHOOL, WINDSOR,

January, 1870.

ADDRESS

TO THE

Masters of St. Mark's School:

MY BRETHREN,

I INVITE you to listen to the following Address, not as though I was going to say any new thing to you, or bring before you principles with the working of which you are not already acquainted. But as we are now inviting a new class of parents to send their children to us, it seems a suitable time to review the principles of our St. Mark's training; to refresh our recollection of them, and to "stir up our minds by way of remembrance, even though we know these things, and are fully persuaded of them."

The axiom we start with is this, that *the first aim of Christian education is to awaken the wish to do right in the hearts of those entrusted to us.*

If we fail here, our work is a failure.

And how is this end best attained? From the birthday of St. Mark's we have held that the way to do this is to take an interest in our boys,—to make them conscious of our sympathy and fellow-feeling.

I will not allude now to our own experience. I will speak rather of those with whom, as engaged in

a kindred work, our school has brought us into relation.

I mean those young men, laymen and clergymen, who have brought their boys to us, or to whom we have taken ours, in the interchange of friendly visits.

You cannot have become acquainted with them, conversed with and seen them in company with the boys whose education they are superintending, without feeling that the work they are doing must and would tell on the next generation.

Now, what is the characteristic feature common to them all? This :—that they heartily sympathize with their boys. Have you not observed again and again the unfailing power of this principle to unlock the heart?

Do I seem to be using too strong words when I say that under its influence suspicion, deceit, meanness, dulness, seem to be taken away, and to be replaced by intelligence, candour, trustfulness, simplicity, and truth?

And not only has this good understanding between the boys and their patrons this present charmingly good effect; not only is it the brightener of their present lives :—It is laying the best foundation for that wish to do right,—a life-long protection and blessing,—to awaken which is the end of our work as educators.

I will illustrate what I say by a touching story which has lately come to my knowledge.

Our school has a kind and dear friend in one whose name is well known in Limehouse, Blackwall, Poplar, Bromley, and the other densely-populated districts in the east of London. He is doing a great educational work there. He is one of those

of whom I spoke just now. He has often visited us, surrounded by a happy set of boys brought up under his influence, and we have visited him.

In the spring of the present year, our friend, as a diversion and relief under a crushing blow which had fallen on him, went to Canada to see after the wellbeing of some emigrants he had been instrumental in sending out. When he had fulfilled this task, he set himself to find out the whereabouts of a young man, a former scholar, who some four years before, when he saw that the ship-building trade was failing in Poplar, had had the good sense to seek for work in Canada, instead of stopping to get poorer and poorer at home.

Our friend learned that the lad was sixty miles up the country working under a carpenter. No difficulty in the way or trouble could stop him in his search for his old scholar. Nor did he rest till he had found him. When the young man raised his eyes from his work, and fixed them on the kind countenance of his patron and friend, you may imagine his emotion, and may enter into his feelings of surprise and joy, that made him think it was a dream.

Now, we cannot think of these two, thus meeting face to face in this far-away place, without feeling that the spirit which prompted our friend to seek out his old scholar in the woods of America is the true spirit for an educator. And look at the lad himself: does not his beaming countenance tell unmistakeably that he carries with him wherever he goes the strongest incentive to truth, honesty, diligence, and good habits, in the consciousness of the sympathy and interest still felt for him by one whose image mingles with the happiest recollections of his early boyhood?

But how, it may be asked, is a method of dealing with and influencing boys, which seems to depend entirely on the character and feeling of the individual teacher, to be secured to schools in perpetuity?

Is it possible to secure it? Philosophical writers of great eminence say that it is not possible.

Mr. J. Stuart Mill says deliberately, "It is beyond the power of schools to educate morally or religiously. Moral and religious education consists in training the feelings and daily habits, and these are in the main beyond the control of public education." He adds:—"The only really effective religious education is the parental, that of home and childhood."

M. Ernest Renan writes in the same strain; he says:—"La culture morale et intellectuelle de l'homme, se compose de deux parties bien distinctes: d'une part, *l'instruction*, l'acquisition d'un certain nombre de connaissances positives; d'autre part, *l'éducation*, qui fait le galant homme, l'honnête homme, l'homme bien élevé. Or, de ces deux choses, il en est une, l'instruction que l'Etat peut donner d'une façon éminente; il en est une autre, l'éducation, pour laquelle il ne peut pas grand'chose. Il fera son possible, il n'aboutira qu'à ces grands internats, où l'enfant, séparé de la famille, séquestré du monde et de la société de l'autre sexe, ne peut acquérir ni distinction ni délicatesse. Cette pureté, cette délicatesse de conscience, basées de toute solide moralité, où l'enfant et le jeune homme peuvent-ils s'apprendre? Dans les livres, dans les leçons attentivement écoutées? Oh! nullement ces choses-là s'apprennent dans l'atmosphère où l'on vit, dans le milieu social où l'on est placé; elles s'apprennent

par la vie de famille, non autrement. L'instruction se donne en classe, au lycée, à l'école ; l'éducation se reçoit dans la maison paternelle ; les maîtres, à cet égard, c'est la mère, ce sont les sœurs.*

I need not tell you that, if these were my views, I should at once retire from, rather, that I should never have undertaken, that work in which we are engaged. If I did not think that we could carry on here the moral and religious culture begun at home, if I did not hope to restore our boys to their homes not only with intellects more cultivated, but also with hearts more humanized and consciences more quickened than when they were entrusted to us, I should never have invited their parents to commit them to our care.

It is impossible indeed to over-estimate the value both to parent and child of the parental relation, and of the sense of parental responsibility. Nor

* "The moral and intellectual training of a man consists of two perfectly distinct parts. There is 1st, *Instruction*, that is, the acquisition of certain branches of knowledge ; and, 2ndly, there is *Education*, which makes a gentleman." [The French are obliged to use a long periphrasis for this noble English word.] "Now, of these two, there is one, instruction, which the State can give superlatively well ; there is another, education, for which it can do but little. The State will do its best, and the issue will be those mighty boarding-houses, in which the child, separated from his family, shut out from the world, and from companionship with those of the other sex, can acquire neither distinction nor refinement. Purity, delicacy of conscience, the foundation of all solid morality, where shall a boy or youth learn this ? In books ? In lessons attentively listened to ? Oh, by no means : these things are communicated through the atmosphere in which one lives—are gathered in the social circle in which one is placed. *They are taught by family life, not otherwise.* It is in the classroom, or at this or that school, that Instruction is given ; but Education is given only in the father's house, and the masters who teach it are the mother, and the sisters."

can one read without emotion this eloquent outburst of M. Renan's, in which he asserts that the family is the school in which humanity is to be acquired. But granting that every household is Renan's ideal home, still it is obvious that the conditions of society render it simply impossible for fathers as a rule to undertake their sons' education. Moreover, his idea of school is incarceration in the "*grand internât*," with reference to which he says, "*Une chose n'a jamais élevé personne, c'est la caserne*:"—"One thing has never educated anyone, that is the barrack."

And you who have read my reminiscences of a French Eton will feel that I must concur with the melancholy words in which he describes and deplores the moral result of the French Lycée system.

"Voyez," he says, "le triste souvenir que gardent souvent nos jeunes gens de ces années qui doivent être les plus précieuses de leur vie. Voyez combien peu rapportent de cette vie d'internât des principes solides de morale et ces instincts profonds qui mettent l'homme en quelque sorte dans l'heureuse incapacité de mal faire. Une règle uniforme ne saurait produire d'individualités distinguées. L'affection du maître et des élèves est, dans de telles combinaisons, presque impossible."*

Such is the picture of school-life drawn by one who says schools cannot educate morally or reli-

* "Mark the sad recollection which our youths too often retain of those years which ought to have been the most precious of their lives. See how few of them carry away from this boarding-school-life solid principles of morality,—those deeply-seated instincts which, in a sense, keep a man from doing wrong. A uniform rule cannot produce eminent men, of individual characters; affection between master and scholar is, under such circumstances, well-nigh impossible."

giously. The question remains, are these melancholy results—so melancholy that another writer calls the education which produces them “homicidal” *—inherent of necessity in schools, or are they the fruits of an imperfect system? This is a question that experience must answer.

I do not know whether you are acquainted with the very interesting and suggestive description given by Mr. Sidney Turner, of the “*Colonie agricole de Mettray*.” It is a reformatory for young offenders, established by M. de Metz, a distinguishing feature of which is that the inmates are divided into families by the substantial distinction of separate dwellings, each forming a home for its inmates.

Two, among other important results, were found to follow from this *dividing*, and this *family organization*, of the boys. I quote from Mr. Turner’s report (1846); the italics and small capitals are his.

1st. The responsibility of the master is made far more personal and individual. These forty boys [the number in each house] are *his* especial charge. He is answerable not for all the boys in general, but for these in particular. Hence the masters are led to exert themselves more definitely. An emulation is created among them as to who shall show the best moral and intellectual result from his labour.

2ndly. *The boys and the master are much more closely connected, and a MORE REAL influence, as well as a MORE KINDLY one is produced.* By this daily association confidence is generated, and a higher moral feeling aroused and nourished. The boy feels that his master is not a mere officer to watch him and enforce discipline, or a mere instructor to teach.

* “L’Education Homicide,” par Victor de Laprade.

him, but is a relation,—a friend—to sympathize with him and assist him.*

Now, though M. Renan may have no knowledge of our English Public School system, it is surprising that the great success of this institution of M. de Metz (who may be called the father of the modern reformatory system) did not give him a clue to the modifications to be introduced into the Lycée system of France, in order to give to those schools a humanizing power.

But we Englishmen, on reading the account of the organization of Mettray and its moral results, find in it an actual description of "Masters' Houses," and the results of the "Tutorial Relation" in our English Public School system. And we find, I may add, that by the use of this very system, which was tried with happy effect on French juvenile delinquents, (that is, by dividing the school into separate house-

* I have but to add that now, after a lapse of more than twenty years, the same system is at work with the happiest effect in our English Reformatory at Redhill; and I cannot forbear quoting a statement of Mr. Sidney Turner's, stronger than any I should have ventured to anticipate, but very important, because bearing on that which we must be prepared to expect in ourselves and others—deficiencies and imperfection in the teacher. He writes: "Speaking from experience, I would say, that I would rather take charge of 500 boys, distributed into twenty families of twenty-five each, under twenty ordinary and comparatively uneducated men, than of 200 collected together in one large establishment, on the common aggregative system, though superintended by the best-trained and most efficient master that could be obtained. The personal relation which connects the master and the boy in one case, and the personal feeling that gradually grows up between them, go far to compensate, in their moral operation, for the man's intellectual deficiencies; while such instruction as he can give, being given more individually, and with a more kindly intimacy between the instructor and the pupil, sinks deeper, and has a more lasting influence."

holds,) the moral result of the English Public School education is proverbially and emphatically, in every particular, the very reverse of that bewailed in sad accents by M. Renan, as the result of the Lycée system.

He says, the youths retain a sad recollection of those years which ought to be the most precious of their lives. With us the remembrance of their school is often a life-long joy to English public-school men. Again, he complains that they leave school without sound moral principles and the instincts that keep them from doing wrong. How wrote the commanding officer of a distinguished cavalry regiment in the Crimea to a master of an English Public School? "Thank you for the boys you send to us; they seem always to have the instinct to know what is the right thing to do, and to do it." He adds: "And they never get into ungentlemanly scrapes." The rigid uniformity of the French system, M. Renan says, is a bar to its producing eminent men showing individuality of character. It is the free scope which the head of each house has, in accordance with his own views and individual character, to guide and educate his own pupils, that produces among them what M. Renan calls "*individualités distinguées*." And whereas the French system presents a "*combinaison*" which, he says, renders affection between the master and scholar almost an impossibility, it is with us most rare, in fact an exceptional case, where a heartfelt reciprocal regard does not bind together tutor and pupil, not only while the pupil is at school, but on through life.

Nor is there in our English System any of that melancholy incarceration within the walls of a "*grand*

internat," separation from parents, or seclusion from the world, and from the other sex, of which Renan draws a lugubrious picture. Instead of the school-term lasting one unbroken year, as in France, three times a year our boys return to their homes, remaining each time long enough for the home-associations to re-establish themselves—rather, I should say, to perpetuate their full and valued influence; and in addition to these regular returns home, for some weeks at a time, most boys break the school-time by a couple of days' visit home; they are encouraged to do so. Parents and sisters visit the school on its festal days. There are, besides all this, the perpetual home-letters from different members of the boys' families; so that there is positively no break in the continuity of their familiarity with the home-life of the family, including its incidents, associations, tone, and parental councils.

Nor ought I to omit another very important bond with home, viz., the confidential correspondence of the tutor with his pupils' parents. The most valuable tutors, I do not hesitate to say, have found correspondence with a boy's home to be a moral lever of the highest power and efficacy.

I will say no more on this subject, but merely remark that what I have here said, in addition to what I have stated in my evidence before the Public School Commission, and in my "*Reminiscences of a French Eton*," will explain to you why it is that in making the requisite additions to St. Mark's School, so as to offer it to parents of limited means as a boarding-school for their sons, I have aimed at assimilating it to the Public Schools of England in this respect, that the boys coming

to us as boarders are to be divided into households in separate dwellings, each of which will be under the charge of one of you as its head. The communication between yourselves and the parents of your pupils I wish to be direct, and not through me.

In reference to the houses now in course of erection for the school, you may observe that I have given a separate bedroom to every boy. As you can well imagine, this has been a great effort. It is a provision as yet, I should think, almost unknown in schools where the terms are so moderate as with us. It has been done after deliberate consideration, and much inquiry and thought.

I think what ultimately fixed my determination were these words : " When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."

No one, I felt, knew what was in man, and what were man's wants, as *He* did who spake those words, and so I resolved that at any cost each of our boys should have his closet, and a door to shut. We will trust to the grace of God, and the wish on their part to do right, for their putting their separate rooms to good use.

But my sense of the importance of this provision has, I confess, been strengthened by my observation throughout the course of a long and close connexion with Eton.

I venture to think that the most experienced and efficient tutors in that school will say that their visits to their pupils' rooms, and the conversations they have had with them there, are far from being their least valuable methods of influencing them for good.

Let me, then, ask you to encourage your boys to take a pleasure in keeping their rooms neat, and making them look pretty. I like to see the photographs of fathers and mothers, brothers and sisters, adorning the walls. Mr. Erskine Clarke's suggestions about giving suitable prints "*honoris causâ*," will enable you to help your boys to beautify their rooms. And let them anticipate an occasional visit from you in their own rooms; and when you visit them, take a chair, sit down, and have a talk with them on matters of mutual interest.

The foregoing observation suggests the question of supervision. A certain supervision is obviously necessary, but let it be open. Let your boys feel that it is a fatherly supervision, meant as a co-operative protection with themselves against themselves, and not the eye of a spy to detect faults, that is on them.

One word about the play-ground. I look with much hope to the large expanse surrounding our school. Be often with the boys there; show an interest in, and join them in their sports. If you expect *their* interest in the school, give them *yours* heartily in the play-ground.

And now, having brought you to this point, and laid before you my reasons for taking the Public Schools of England as our model, I will turn to what is the main purpose of my Address—practical suggestions for your own guidance.

It is a great charge I am committing to you; but the charge is committed to not untried hands. The experience of many years' close connexion with you satisfies me that you will so fulfil the duties devolving upon you as to win the confidence of parents,

and the affection of the boys, who will be brought into special relation with each of you.

Nor are you to suppose that in offering you some words of counsel in reference to those duties, I doubt your fulfilling them. I offer you counsel because I know that you would wish me, in committing to you this great and solemn charge, to put you in possession of those thoughts on the subject of dealing with boys which a very long experience has suggested to me.

Going back to our first axiom, I begin by saying, always bear in mind that the great object to be attained is to induce the boys to act of their own accord on right principles; and let this question be the test by which you try the value and soundness of your method of dealing with them on any occasion: "Is it calculated to make them wish themselves to do right?"

Now, we are all, I suppose, agreed that the highest and best moral training is that of a wise and affectionate father, and that no associations and influences purify like those of a well-ordered home.

The first exhortation, then, that I would give you, with a view to your own guidance, is to think over the method of dealing with his sons which you have observed to be exercised by the wisest and best fathers that you have known in the course of your life,—by those whose sons have turned out best. Do this deliberately, and with the desire to learn and to be guided.

Some of us may have been more fortunate than others in the models we have had set before us. Any success I may have had in training boys I attribute very much to my good fortune in this respect. I should never have fully known the

value, in a boy's moral development, of openness with him, and confidence, and of respect mingled with tenderness, if I had not had the opportunity of observing the habitual intercourse of very wise and good fathers with their sons, and the moral result of such intercourse.

And now let me say at once, in reference to our relation to our boys, that we must be content to find that official, apart from personal, respect is a thing very much of the past.

We are far removed from the day when the bush wig and cocked hat struck awe into schoolboys. The story of Dr. Busby asking king Charles to allow him to keep on his hat while in his presence, lest his scholars should think there was a greater man than himself in the world, belongs to a past age.

The nearness and intimacy between parents and children, and between tutors and pupils, in the present day, cuts at the root mere official respect.

I regret this the less, because in the awe inspired by the pedagogue of the last age, I see less to call out a desire to do right than in that feeling which is freely accorded to us by our pupils if we deserve it,—I mean sincere *personal* respect. This we gain by truth in its different aspects of sincerity, earnestness, and even-handed justice; by self-control; by a readiness to take pains and work for them,—all growing out of fellow-feeling with them.

When St. Mark's School began, some three-and-twenty years ago, I observed and mentioned, as a great blessing to the school on its first start into existence, that our first master, Mr. C. Morgan, whom we received from Mr. Coleridge, was so true

and conscientious, that, however suddenly any one might enter the schoolroom, he never had to recall himself or change the posture of his body. This I spoke of at the time, because his habit was very different from that of other national schoolmasters with whom I had been acquainted. But I thank God that the thought of making such a remark would not enter into my mind now. I rejoice to say this, only let it be our study and prayer to God that the legacy of truth which his character and example imparted to the school may never leave it. A cold and severe man may to a certain extent be a valuable master; without truth, and I may add, justice, he is worth nothing.

Let me now speak of self-control; and, first, the subduing that which is always ready to rise—"temper." There are two modes in which temper is tried. First, when boys are naughty; some masters are liable to be thrown off their balance by boys' naughtiness, and to exhibit before them signs that they have lost their temper. This is most unfortunate. Such masters lose the control of their boys, and yet they often deserve their esteem and regard. The excitability which makes them lose their temper is often associated with earnestness and affection, and high intellectual and moral qualities. The best advice a friend could give to such is, "*Principiis obsta.*" Be sensible of the weakness, and keep guard against it. If a master liable to be tried in this way has once succeeded during a struggle with boys' naughtiness in controlling his temper, he will find the control of it easier the next time; and he may be comforted with the assurance that many a man has become a valuable master who has had to fight hard with his temper.

The other mode in which temper is tried is by a boy's stupidity. To give way to temper in this case is more inexcusable, for the trial is not by any means as great as in the former case. As soon as you are conscious that temper is mixing itself with the earnestness with which you may be teaching and unfolding an explanation to inapprehensive boys, pause, and take up the thread of what you were saying quietly. Do not let yourself be deceived into the belief that the vigour and pointedness of your explanatory words are the sign of earnestness when they are the sign of temper. Think of the trial your vehemence must be to the poor boys. Pause, I say, and draw up from the bottom of your heart consideration, patience, and fellow-feeling, and begin again gently and kindly.

Another sign of self-control which a master has daily the opportunity of exhibiting is *punctuality*. An eminent Eton master used to say, "The brightest jewel in a schoolmaster's crown is punctuality."

I cannot think that any school exists, from the lowest National School upwards, where efficient teaching and valuable training can be found apart from rigorous punctuality.

When present, last Christmas, at the distribution of prizes in that admirable school in the east of London, under the management of the friend I have already alluded to, I felt that he was describing a main element of the success of the school when he said in the presence of the boys, their teachers, and their parents, assembled together,—“Every morning, as the hand of the school-clock comes on the five minutes to nine, the school-doors are closed, and prayer begins.”

Reflect, a want of punctuality in ourselves is sure

to be reproduced in our scholars with exaggeration ; so that it is an evil which, if once introduced, is always deepening and growing wider.

I recollect hearing a schoolmaster once say, " The boys have no right to count on my being late ; they are bound to be ready to go with me into school whenever I arrive." Now, this is an utterly wrong principle, and to be eschewed. We are to make the boys under our charge good, not in spite of our irregularities and imperfections, but by our controlling ourselves, by taking care and using effort to remove from our own practice anything that may be a stumbling-block to them.

The time when the pedagogue was so great and mighty a personage, and so far removed from his scholars, that in their estimation he never could do wrong, is passed away. The boys are near enough to us, and quite intelligent enough to know that there is no justifiable excuse for a want of punctuality in ourselves. They are, on the other hand, near enough to us to be benefited by seeing that we are dissatisfied with ourselves if we are not punctual, and that we try to correct ourselves and control ourselves for duty's sake, and for their sakes also for whose training we are responsible.

I cannot dismiss this part of my observations without thanking you personally for your uniform punctuality. I am ready to confess that I have learned much from you on this head. I have made the foregoing observations because I wish that those who join us hereafter may know the value we set on punctuality.

Closely allied to self-control as a means of acquiring our scholars' respect, and so gaining an influence over them, are the painstaking and care

with which we do our work. Boys are quick in discovering the existence or the want of conscientiousness in a master, and the discovery cannot be made without its having an effect for good or for evil upon themselves.

Besides, they should never take pains with their work without the encouragement of knowing that we perceive it, and value them for it. On the other hand, they are entitled to the protection against carelessness of knowing that it will not be unobserved.

Let your boys be present in your thoughts when they are absent from you. Suppose some or all of them to be stopped by a difficulty, and that you have once and again tried to get them over it without success. When you return to the subject, let them feel that you have been thinking of them in the mean time, and of their difficulty. Let them find that you are ready, hopefully ready, with some fresh explanation; that you have thought of some new route by which you may lead them over it, some new device by which they may be helped and encouraged to grapple with it.

What can be more encouraging to a boy, what surer way can there be to his heart, than for him to know that when he is dismissed from your presence, he is not dismissed from your thoughts,—that you are still thinking of his troubles and difficulties, and considering how you may help him out of them?

Most clearly did our Great Example show His knowledge of, and His sympathy with, this instinct of the human heart, when to give effect to those, His gracious words on leaving His disciples, "Let not your heart be troubled," He added, "In my

Father's house are many mansions. *I go to prepare a place for you.*"

Beyond this, to be accessible to individual boys out of regular school-hours, to be ready to work with them if they need it, to go beyond the letter of the bond, greatly increases a master's power and influence.

Who shall say how much moral good it does to a son, how much filial loyalty it awakens in him, that his father works for him. Now, in relation to our pupils, there is no means of giving an impression for good on a ground similar to this unless we are willing to go beyond the line of obligation and duty, and are ready to encroach on our own legitimate time, in order to give them help and encouragement.

But I ask you to take this extra pains, not with your bright, clever, and industrious boys; these are the darlings of our age. They are their school's glory. Their names in gold adorn their school-room's wall. They are mentioned with honour by Queen's Ministers and distinguished Members of Parliament at the close of speeches on Middle Class Education. Plans are devised to lift them up from one grade of school to a higher; and, finally, the different Colleges of both Universities vie with each other in offering them the attraction of minor scholarships and exhibitions to induce them to become members of their body.

I do not say a word against all this. It is manifestly right and legitimate that boys of ability and industry should be rewarded. Their success and advancement will stimulate other "clever" boys to be industrious also.

But fully enough is done for them; they may

safely be left to themselves, and they will be all the better for it.

Those for whom I plead are the boys below, and not above, the average. It is to the weak that I invite you to give help and encouragement. It is by taking these by the hand that a master's highest praise—the praise of having awakened in his boys the wish to do right—is best attained.

It is so obviously a master's interest to bring on his best boys, that extra pains taken with them will have no moral effect on the school ; but if he takes a weak boy by the hand, if he patiently works with him, smoothing his difficulties, and encouraging him to use effort, and to hope, he will thereby be acquiring an influence for good over his whole school. There is a generous impulse in boys' nature. They sympathize with a master that holds out a helping hand to the weakest of their companions. They see that it is not for personal distinction and advantage that he does this, but for the good of the boy. To the particular boys who by such kindly consideration and help have been raised to a higher intellectual and moral level than they would otherwise have reached, there is no saying what good has been done. I know an instance in which, after much patience and painstaking on the part of the master, the boy failed. When his fate was known, he hurried to his master's room, and, with a burst of emotion he could not restrain, he let out that it was the disappointment of the master, after all the pains he had taken with him, that mainly troubled him.

I will not dismiss this subject without saying, that to your readiness to help boys out of school-hours, which I have myself observed, and have learned from

parents, I attribute not a little of that influence which you have gained over your scholars.

I now come to another point in which your instincts have, I am glad to see, suggested to you the right course to follow. It is this—the studiously avoiding any approach to the satirical and caustic in your intercourse with your boys. I am very glad to observe that you never snub them or set them down.

Some masters seem to be very much tempted to be caustic with their scholars; they seem to relish an opportunity of setting them down; and even, in some cases, I might almost say, to be on the look out for such an opportunity as an exercise for their wit: and without going so far as this, many masters, and valuable ones, will think that they have achieved a success if they have put down a bumptious boy with a good snub.

But this is wrong, if our aim is to make our boys wish to do right. If a master is genuine and earnest with a pupil, and sympathizes with him, the boy will not be conceited. Bumptiousness is taken out of him far more effectually by sincerity and fellow-feeling than by making him wince under a sharp snub.

Let us learn from the practice of fathers. Some do not think it amiss to use irony with their sons, and will occasionally snub them; others treat their boys invariably with sincerity and respect, and are scrupulously careful not to wound their feelings. Have you ever noticed which method turns out the best sons?

I confess to have learned a great lesson from one who, for wisdom and goodness, is (alas, that while I write these words, I should have to say *was*) second to

no one that I have ever known upon earth. After twenty years of failing health, he has been taken to his rest. His intellect has been described, by those best able to judge, as piercing. At times, following out a train of deep thought, he may have reached the very confines of human knowledge, and his mind, peering into the darkness beyond, may have been grappling with problems which have yet to be solved. At other times, jaded by the weakness of a body too frail for the intellect within, he may have been resting. So at times he might sit silent and abstracted, not apparently heeding common conversation or noticing passing occurrences. But at *any* time, under *any* circumstances, should one of his sons approach him, he would be all attention to him. He would give his full mind to the matter of the inquiry, whether it were great or small; and with mingled respect, consideration, and earnest love, he would enter into his case, resolve his difficulty, or direct his conduct. What has been the moral effect of his intercourse with his sons, I will not venture to say.

But on this important point—I may say *vital* in reference to our great aim of leading our boys to wish to do right—we have guidance beyond all earthly example. It is granted to us to know how the Word, Who was made flesh, and dwelt among us, dealt with those whom He was educating to the higher life of Christianity. Here we have an infallible Guide.

Now, it is most observable that our Lord was invariably sincere in addressing all who approached Him. The provocations which He received to reply with scorn or irony were endless, but though the question or observation addressed to Him may have

displayed injustice, hypocrisy, coarseness, impertinence, flippancy, self-pretension, weakness—His reply was always sincere, we may say affectingly so.

I will give you a few instances of what I mean. When the Pharisee who desired that He would eat meat with Him said, "This man, if he had been a prophet, would have known who and what manner of woman this is that toucheth Him, for she is a sinner," He replied, "Simon, I have somewhat to say unto thee. There was a certain creditor who had two debtors. The one owed five hundred pence and the other fifty; and when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which will love him most?" When they murmured and said, "This man receiveth sinners and eateth with them," His answer is, "What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" &c. Master, they said, *in guile*, we know that thou art true, and teachest the way of God in truth; what thinkest thou, is it lawful to give tribute to Cæsar, or not? Jesus perceived their wickedness, and said, "Why tempt ye me, ye hypocrites?" Yet He proceeds, with entire sincerity, to say, "Show me the tribute-money," and gives a real and instructive answer to the question. To the Sadducees' coarse and impertinent inquiry—"Therefore, in the resurrection, whose wife shall she be, for the seven had her to wife?" His reply is, "Ye do err, not knowing the Scriptures, neither the power of God;" and He proceeds to give them also true and sincere teaching in reference to the resurrection, and confirms the doctrine with a weighty argument.

A lawyer asked Him a question, *tempting* Him :

“Master, which is the great commandment in the law?” The answer of Jesus is perfectly genuine: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it: Thou shalt love thy neighbour as thyself.”

To the self-justifying and flippant question, “And who is my neighbour?” the answer is—“A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half dead. And by chance there came a certain priest that way, and likewise a Levite, who passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds. Which now of these three thinkest thou was neighbour to him that fell among the thieves?”

To the request—“Lord, grant that these my two sons may sit the one on thy right hand, and the other on thy left, when thou comest in thy kingdom,” His reply is, “Can ye drink of the cup that I drink of?” They say, “We can.” “Ye shall, indeed,” He adds, “drink of the cup that I drink of; but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father.” No doubt we feel that there is a depth in this answer which we cannot fathom. But of this there can be no doubt, that there is no tinge of irony in His answer to a request that moved the indignation of the ten, but that, on the contrary, it is eminently sincere and genuine.

You recollect, doubtless, Peter's observation and question, when the rich young ruler went away grieved, because he had great possessions, not having faith and courage to part with them and follow Jesus. "Lo, we have left all," said Peter, "and followed thee; what shall we, therefore, have?" I appeal to you, is there not, in this observation, just that tinge of self-complacency, mixed, I grant, with simplicity, to which we should naturally feel disposed to give a rebuff? Now, mark the Lord's reply: "Verily, I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit on the throne of His glory, ye, also, shall sit upon twelve thrones judging the twelve tribes of Israel."

I will give you one more instance. In their last walk through Galilee, the Lord took His disciples, and told them that He was about to be delivered unto the Gentiles, and that they would scourge Him and put Him to death, and that, on the third day, He should rise again. Upon this, they disputed, by the way, which of them should be greatest. Now, mark how the Lord received this; how He acted. Weigh all the words—realize the whole picture. "And He came to Capernaum, and, being in the house, He sat down, and called the twelve, and saith unto them, If any desire to be first, the same shall be (*i. e.*, let him make himself, Mark x. 44, 45) the last of all, the servant of all. And He took a child, and set him in the midst of them; and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in my name, receiveth me, and whosoever receiveth me receiveth not me, but Him that sent me."

These instances which I have adduced will be sufficient to place before you this marked and

uniform characteristic of our Lord's manner of dealing with men, especially with those whom He was educating to be pillars in His Church. It is surely a characteristic which should be observed, studied, weighed, with thought and prayer by all, parents or tutors, who have the moral training of youth in their hands.

It will be readily seen that all the foregoing points to which I have drawn your attention—and their number might be increased—are only various indications of inwardly felt sympathy.

If this is wanting, no rules will supply its place; if it is present, the natural instinct will do much to indicate the right method.

Should the thought occur to any that all this thought and self-abnegation, this considerateness, and, shall I say, tenderness, are more than can be looked for in a schoolmaster, I reply, suppose the result of all this interest, fellow-feeling, and carefulness is to engender in a pupil a spirit of responsiveness, a wish to do right,—and about its having this result I have no doubt,—then is not the tutor's life, as by magic, changed from one of mistrust, anxiety, vexation, and perhaps misery, into one of confidence, peace, hope, and delight?

Contrast for a moment the two systems in their reaction on the teachers. On the one side is a master who stands on his authority, rules without sympathy, and is perhaps punctilious, impatient, unbending. What is the effect of this system? It produces resistance and distrust. The master and his scholars are often in hot water; perhaps he is vehement, and they are defiant; they do not understand each other; their normal attitude is antagonistic; they meet without pleasure, they separate

without good will. If we follow such a master into his study, what are his thoughts? That this is a weary life; poverty, like a hard master, may chain him down to his profession, but he would gladly give it up for any other employment as profitable. Nor would the bitterness of his thoughts be relieved by the too true reflection, that an intercourse, which he finds wearisome, if not a misery to himself, is an injury to his pupil.

Now look at the other side,—a master who has by wise methods led his scholars to wish to do right, and to value his good opinion, who has not shirked care and effort that he might do so. I will not describe how peaceful and happy the life of such an one is. I will tell you a story in point while it is fresh in my memory. It might be paralleled by hundreds of similar instances. I will only premise that the story is unvarnished and true in all its minute circumstances.

A schoolmaster met the mother of one of his boys in the street. He did not immediately recognise her, but she accosted him. "I ask pardon," she said, "for stopping you in the street. I am Mrs. * * *, mother of little * * * (naming a boy of eleven or twelve years old in his school). He is," she continued, "getting on very well at school, he is making great progress in his learning; but he does not think of helping me at home. I work very hard in order to keep him at school. Will you speak a word to him?"

The master took an opportunity of speaking to the boy when they were alone: he began thus:—Harry, shall I tell you a story about * * *, who was at our school? His mother was a widow. She lived in * * * (naming a back lane in the town), and worked

very hard to keep him at school. He was a very good boy, and got on wonderfully well. He has since risen to a high position, high for him, at a distance from here. He mixes now with gentlemen very much as their equal. Some people in a position like his might be tempted to forget their poor mother, but he has not done so. Not only has he helped to maintain her by what he earned, but now that he has got a house of his own, he has sent for his mother to come and live with him, and to be the head of his house. I saw her when she was going off; she could not help crying when she thought of her son.

While the master is telling this story, the boy's cheeks flush, his eyes get suffused, gradually his head sinks down, and he bursts into tears.

There, says the schoolmaster, I will not say another word to you, at least only this one. If I should come across your mother, and she should say to me, "My boy is a great comfort to me, he is good and helpful," it will make me very happy.

They part. The little boy, on leaving the room, turns round, and, looking up earnestly into his master's face, says, "Thank you, sir!"

Compare now the reflections of this tutor when left alone with those of the other. Compare their lives, and say, do not the hope, the peace, the joy of the latter repay a hundred-fold the care he may have taken to be, in dealing with his pupils, "sincere and without offence," by which words I mean what I suppose St. Paul meant, earnest and true with them, and careful to put no stumbling-block in their way?

But how in reference to the pupil? Will it be said that all this forethought on the tutor's part, this consideration, this delicacy of treatment, is over

doing it? will enervate the pupil, and rob him of the masculine strength that one associates with an English schoolboy? Will it be said that he ought to be left more to himself; that, if he is bumptious, he ought to be snubbed; if disobedient, he ought to be whipped; that he ought to find out things for himself, and fight his own way?

I hope, my brethren, you can and do draw a clear line of distinction between softness, which is odious, and the careful and considerate treatment which I speak of. In the New Testament the distinction is made perfectly clear.

First, with regard to Him who is the central object of every Christian's thoughts. While every word and act of His breathed love, compassion, consideration, tenderness ineffable, every one must feel that the beauty, completeness, and majesty of the picture of Him presented to us in the Gospels is never marred by the shade of any approach to what the instincts He has given us recoil from, softness.

And passing to one of whom we may speak more freely, St. Paul, the greatest educator, I suppose, among men. Neither, in his case, is there a shadow of softness in his method of dealing with his converts and followers; while, at the same time, his human sympathy, his fellow-feeling with them, is boundless. And he never disguises it—he is not shy of being what we should call demonstrative, of letting his converts freely into the state of his heart towards them. He opens to them, as it were, the recesses of his heart, and allows them to see that they are there enfolded in his best affections.

If he is sharply rebuking them for grievous faults, he cannot get through his words of rebuke without breaking out into such words as these: "I write not

these things to shame you, but, as my beloved sons, I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers. For in Christ Jesus I have begotten you through the Gospel, wherefore I beseech you be followers of me. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways."

It is impossible not to feel the deep and tender-hearted sympathy of these words, but there is no softness in them.

Take another instance. "Touching the ministry to the saints," he writes, "I know the forwardness of your minds, for which I boast of you to them of Macedonia, that Achaia was ready a year ago. Yet have I sent the brethren in this behalf, that, as I said, ye should be ready: lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed of this same confident boasting."

You will recognise that these expressions, overflowing as they are with sympathy, are in harmony with his teaching, "everywhere in every church." I put them before you that freshly and pointedly you may feel this characteristic of the greatest teacher among men, viz., that he has his converts in his heart, and that he is not afraid to let them know that they are there; but throughout there is no shadow of softness. Now, this surely is the secret of his power; and what was the result of this his method of dealing with them? It was thus that he educated them to perform acts of the highest heroism, to fight manfully, to endure hardness and affliction, to quit themselves like men, to resist unto death striving against sin.

This is his method, and this is the result of his teaching. And where shall a Christian schoolmaster look for instruction and guidance but to the New Testament? and if in gentleness and sympathy we are at our best immeasurably below the line marked by the Lord and His holy Apostles, we cannot as Christian schoolmasters be overdoing it.

Do not mistake me, and imagine that I am putting a human affection in the place of spiritual grace. St. Paul did not, and let us tread in his steps. Let us present to our scholars, as worthy aims, self-abnegation, self-rule, self-help. Let us animate them by the highest and most constraining motives—those which St. Paul brought to bear on his converts and our catechism supplies us with.

Let this be done without softness, but with the heartiest sympathy; let our pupils see and feel that we care for them; and let the roughness and the hardness which they will have to meet with come to them from other quarters (they will come from many quarters), but not from us whose work it is to train them not for this life only, but for eternal life.

Leaving, however, for the present the teaching and the examples of Holy Scripture, let us come down to a story of modern life. Let me once more name our friend whose example I have employed more than once to illustrate my views.

The young men whom he has formed by his teaching and companionship are now to be found in the dockyards and engineering works, the offices and shops in eastern districts of London.

We have seen some of them here from time to time; you have with me noticed their frank and joyous countenances; we know they are good sons and valuable workmen. Now, how do these young

men spend their evenings, their leisure time? They have their club-room; and while other young men of their class too often seek their enjoyment in low music-halls, dancing-rooms, inferior theatres, and other places of evening resort, they have their rational recreations, or improving studies and pursuits. On a Sunday, they have their classes in the Sunday-school; and, in addition to this, they have requested their patron and friend to concur in their gathering the ragged children of the street for a night-school, under their teaching and management, to be held on Sundays and evenings when they are not learning in their own classes. And thus they are doing for others, more destitute than themselves, a good work which they feel was done, by others, for them. Now, if self-rule is the measure of true heroism (Prov. xvi. 32), are not these the indications of real manliness; and with such results before us, why should we fear the method of training which has produced them?

I will turn now to another view of our subject, and suggest a special ground for dealing with boys in a way that shall lead them to wish to do right.

You are aware that a system has grown among us, within the memory of us all, which was not only instituted with the best motive, but has been successful in calling forth much work and effort; its influence has penetrated and quickened into intellectual activity whole schools. I mean the "competitive system" which meets us on every side. The Home and Indian Governments, the Horse Guards, the two Universities, their several Colleges, the Public Schools, mercantile firms, and munificent individuals, have all taken it up, and offer enviable and lucrative appointments, or honourable and most

coveted distinctions, to those who shall be successful in competitive examinations. It is not surprising that so great an incentive has acted with very great effect. But it is by no means an unmixed good that, almost from childhood, this competitive system should be perpetually brought to bear on our boys, giving them the habit of putting a money value on their exertions.

We cannot get out of the reach of this stimulus, for then we must go out of the world. Nor is it to be wished ; but I do wish that the keen desire for personal distinction and gain which it excites should be largely mingled with the more healthy, boy-like feeling of delight in giving satisfaction to teachers.

I think I must have told you before now an anecdote of Bishop Abraham, which made an indelible impression on me. On the occasion of his meeting his colleagues for the last time, when, after a noble service at Eton, he was about to resign his mastership there, and leave us for mission work in New Zealand, he made an address, in the course of which, reviewing his Eton career, he told us, that, when a boy in the lower part of the school, he had not been diligent or given to work, but that once on a time he took it into his head to try to do a good copy of verses. When he showed it up in school to the present Provost of Kings, he watched his countenance, and saw that he was reading the exercise with interest ; he perceived a smile creeping over his countenance. When he had finished reading it over, he laid it down with the words, "*Thank you !*" The bishop told us that he went skipping off with a new sensation : the thought of giving satisfaction to his master in school was a new and happy feeling, and with it came the reso-

lution to try and do good exercises for the time to come. It was a kind of epoch in his life.

Now, to this healthy, boy-like feeling of happiness in giving a master satisfaction, I look as a valuable corrective of what evil there is in the competitive system,—a diluent of that keen thirst for personal distinction which in its concentrated form is poison.

Thus we come round once more to the leading principle with which we began—gain the hearts of your scholars; win them to your side. If you wish to be a blessing to them, lead them to wish to do right themselves.

With regard to the studies by which we shall draw out the mental faculties of our scholars, I have nothing to add to what I have already said in "The Narrative Essay on a Liberal Education."

It cannot be too earnestly impressed on teachers that our primary duty is not to impart knowledge, but to teach our pupils how to learn.

The mental faculties must be cultivated. The brain must undergo an operation analogous to that which the soil undergoes in the operation of ploughing, digging, harrowing. Now, universal experience and tradition tell us that the study of the structure of language and of geometrical reasoning are the most effectual mental plough and harrow. They are to be valued, primarily, not because the grammatical study of one language makes the acquisition of other languages more easy; not because an appreciation of geometrical reasoning is the first and firm tread of that intellectual ladder which leads up, step by step, to all the heights of scientific investigation and discovery; but because these two studies act inimitably as mental plough and harrow, and, if

properly used, are valuable from the first hour that they are employed. When they have done their work, the brain is prepared, like properly-prepared soil, to receive, and to cause to grow and bear fruit, whatever intellectual seeds may be thrown in.

Whether any other study will, like these, cultivate the mental faculties, and give them power to take in, digest, and assimilate knowledge, and to grow thereby, is a question to be answered by experience.

Of this one thing I am persuaded, that every man really eminent in any branch of physical science would say that if the intellect is to be cultivated by the study of such a branch of science, its principles must be examined, studied, and followed out with patience, care, and labour; and that it is an entire mistake in education—if there is not time to become an accomplished, or, at least, a fair linguist and geometrician—to say leave geometry and language altogether, and, instead, learn some of the facts of physical science.

I must refer you to page 25 of the “Narrative Essay,” for my opinion of the effect of putting the acquisition of scraps of scientific and miscellaneous knowledge in the place of intellectual training; and, indeed, to the “Essay” generally, I refer you for the further investigation of this thoroughly important question; as, also, for an exposition of a method of teaching Euclid, by which it may speedily be made interesting and most valuable.

When once our mental diggers and harrowers have done their work, you will bear witness of my hearty desire to afford our boys every opportunity for widening the range of their knowledge. But first they must, from personal experience, have learned

the value of the apophthegm, "*non multa, sed multum.*"*

I now approach the conclusion—the Schoolmaster's Reward. To you I need say little on this head. Your own experience, I rejoice to think, will have told you what it is. I trust, too, that few will have read through this Address without already anticipating what I may have to say on this subject:—

The account of the friends I spoke of surrounded by bands of bright, happy, ingenuous, loyal-hearted boys:—The meeting, full of emotion, between the patron and his former scholar in the woods of America:—The story of the little boy and his mother:—The energy of young men, emerging from youth into early manhood, in seeking to reclaim and raise the poor outcast children of the street, by bestowing on them the care and love which were bestowed upon themselves, and have made them what they are:—These various incidents have already pointed out the real reward of the Schoolmaster.

* Should any one feel drawn towards the modern view of placing varied information before mental culture and solid study, I recommend them to read a treatise by M. Victor de Laprade, entitled, *Le Baccalauréat et les études Classiques*. He writes with a thorough grip of his subject, and there is a rich vein of humour mingled with deep pathos running through his book which makes it quite irresistible. The going into many subjects, he says, causes the steady and improving study of an author to be "remplacée par l'abrutissante étude des *manuels*." Elsewhere, after speaking of the study of history, he says, "Songez que l'ecolier de quinze ans est astreint de plus au latin, au grec, à une langue vivante, à la géométrie, à l'arithmétique, à l'algèbre, à la physique, à la chimie, à la cosmographie, à l'histoire naturelle, à la philosophie, à l'histoire de la philosophie et, depuis M. Duruy, à la politique contemporaine! Quelle encyclopédie ou plutôt quel épouvantable chaos! Nos fils en sortent ahuris, blasés, ennuyés, dégoûtés à tout jamais de l'étude."

It is the reward that was St. Paul's joy when he wrote :—"Need we letters of commendation from you? Ye are our epistle, written in our hearts, known and read of all men." And again, "The seal of mine apostleship are ye in the Lord."

We know the happiness of finding that our boys carry from us into the world a moral tone, an intelligence, and an aptitude for work, which make them grow into the esteem of their employers, and work their way into positions of trust and responsibility. We know the joy of finding that in after life they continue true and loyal in heart, and that when scattered abroad, either at home, or in the colonies, or with their regiments, or at sea, they still find pleasure in holding intercourse with those who taught and influenced them.

We can sympathize with our friend Mr. E. H. Currie, that friend so often alluded to in this Address, on his receiving from his old scholars, now settled in America and elsewhere, letters which tell him that they are seeking their happiness in trying to reproduce round themselves, as a fresh nucleus, something of that school system to which they look back as having given its character to their life.

Of these and similar sources of joy to the school-master I will not speak further, but will close my remarks by naming one result of giving to the children of the working class a thorough liberal education, a result unexpected by all, but, as I think, eminently satisfactory. To the result I speak of, we have not, to my knowledge, as yet, met a single exception.

You can well believe that when I began to give a liberal education—an education that might be given

to the sons of gentlemen—to children of the working class, I was met on one side with some such warning as this: “Take care what you are doing. These boys to whom you are giving the training, the feeling, and the instincts of gentlemen, will not be able to bear the ignorance and inferior tone of their own homes. Thus you will be breaking up the concord of families, and unsettling society.” On the other side, there were those who said, “Go on nevertheless; give to every one the opportunity of rising. Let those who have the capacity and ambition to do so rise from one rank to another. It is the spirit and life of our country that they should.”

Now, the uniform and remarkable fact which our experience has brought to light is this, that, while the boys have been thoroughly educated, and have gained the knowledge, the tone of mind, and the instincts of gentlemen, in no one instance has either of these anticipated results followed.

The boys, as they were advancing in mental cultivation and right feeling, have gradually and insensibly raised with themselves the tone and feeling of those about them; so that no severance, no breaking of the family tie, has ever occurred. And in the exceptional cases where some sad habit may have been a bar to the parents' rising to a higher moral level, it is not severance that has followed, but quite the contrary, sorrow, thought, help, concern, shielding on the part of the sons, more touching far than their raising them with themselves.

Even those who have been by a combination of fortunate circumstances most raised, are, to a man, loyal to their own homes. Though the opening and opportunity may have been before them of leaving their own, and stepping into a new rank, they have

not taken the step. In that especial act of life which, more than any other, fixes a person's position in life, the choice of a wife, the thought never seems to have entered into the minds of any of them to look elsewhere than among the friends of their own family. Not one of them has ever "married a wife that would look down upon their own mother." They have well and wisely chosen good and sensible girls, who could appreciate them, and were prepared to rise in moral tone with them. By their education they elevate and refine their own rank ; they do not leave it.

Now, this has been our unvarying experience, and it has so important a bearing on the whole question of education, that I name it emphatically.

My own opinion, after years of watchful observation, is this:—that the real solid learning, the hard intellectual work our boys have been taken through, joined with the moral influences which have been brought to bear on them through their youth, has given a breadth, a solidity, and a firmness to their minds,—together with a tone of sobriety, manliness, and good sense, to their characters,—and, withal, the feeling that work is their duty, and the true road to credit and respectability:—and that thus it is that they are protected against those petty aspirations, and the self-seeking graspings at distinction which are a snare to those whose education has been less solid, less liberal.

This I can safely say, that the watching this result of our system of training, with all its accompaniments, has been to me for years a source of unmingled satisfaction,—the more so, from viewing it in relation to the bearing of sound and Christian education on the social system of our country.

I have but to add that, if we have found that a

liberal education has given to boys in a humble condition right and true instincts, the instincts of gentlemen,—for if those above named are not the instincts of gentlemen, I do not know what are,—let us go on in hope, and build on the same foundation when we deal, as we shall now do, with boys of a higher class; amongst others with the sons of our dear old St. Mark's boys, who are able and ready to do for their children more than their parents were able to do for them.

As a last word, my brethren, I will express a hope that I may yet for some few years be at your side, and by my counsel and support aid you in that development of our work on which you are entering. But, as all things human are uncertain, I am glad to have put in writing the foregoing thoughts, the result of a long experience. I will print what I have said, and give it to you with a view "to put you always in remembrance of these things, though ye know them, and be established in the present truth." *The next three verses of St. Peter you can add, when the occasion for them shall arise.

* 2 Pet. i. 12.

THE END.

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